A

BRIEFE RELATION

of the late Martyrdome of flue PERSIANS Conuerted to the Catholique Faith by the reformed *Carmelites*, who remaine in the Miſſion of PERSIA, with the King of *Perſia*, in his Citty of *Haſpahan*.

And of the increaſe of the Chriſtian Faith in thoſe parts.

Gathered out of the Letters, which the Fathers labouring in the ſaid Miſſion, haue written vnto their Generall: which Letters are Printed in the *Italian* and *French*, and are now tranſlated into *Engliſh* for the good of the Church.

Teach yee all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. Math. 28. 19.

DOWAY
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IN my former Letters I made relation to your Reuerence, not onely of the ſtate of this our Miſſion into *Perſia*, and the bordering Kingdomes, where by the goodneſſe of Almighty God, wee haue labourers who diligently trauell in the Vineyard of our Lord: but alſo I haue further ſignified vnto you, the fruit and increaſe which dayly proceedeth from our labours, ſometimes by Preaching, Teaching and Baptizing *Mahometans*, whoſe conuerſion is moſt hard: Other ſometimes by reducing the poore deceiued ſoules of the *Armenians*, *Neſtorians*, *Iacobites*, and other ſuch like, vnto the Faith of *Chriſt*, which are heere in great number; and haue little of Chriſtianity, more then the Name; amongſt whom wee doe much good, and gather great plenty of fruit into the ſtorehouſe of our *Lord*, which is the greateſt comfort wee inioy in theſe Deſarts of Infidelity.

This onely heretofore, hath beene a diſcomfort vnto vs, that this our

Miſſion on our behalfes, hath gone on too fauourably, and hath not beene accompanied with tortures, torments, Impriſonments, and effuſion of our Blood, for the *Goſpell of Chriſt* which we profeſſe, and deſire to plant in theſe partes; as we reade of in other Miſſions; and are neceſſary for vs to ſuffer, aſwell for the teſtimony of the Truth, as for the edification of others; and incouraging them to bee conſtant in the Faith; which hitherto *God* hath not beſtowed vpon vs, though we often deſire it at his hands, for confirmation of his Truth.

True, it is, that heretofore there hath not beene wanting, nor yet at this preſent there is wanting, occaſions, and opportunities, to merit, and to offer ſomething to our Lord: yet generally the King heere though a *Mahometan*, hath heretofore alwayes ſhewed towards vs, ſo great ſignes of affection and loue; that for our ſakes he hath not moleſted any Chriſtian, vnder the name and title of a Chriſtian: But if at any time hee hath conſtrained ſome of the *Armenians* to deny

deny their Faith; he hath done it vnder colour, that they haue otherwise displeased him, or for that they had not wherewithall to pay him, that which they ought, or vnder some other pretext; vntill now of late within these few dayes, it hath pleased his Diuine Maiesty in part, to heare our Prayers, and to comfort his Children, by giuing them a taste of the sweetnesse, which those inioy, who shed their blood, and yeeld their liues for his loue, though it hath not beene fully accomplished in vs, yet so it is that he hath giuen vs a little taste, to strengthen our hopes, that hereafter it may be fully accomplished in vs; for not many dayes agoe, he hath blessed this Mission with the happy Death of fiue Martyrs, and watered it with their Blood: so that now wee hope that it will yeeld a most plentifull harueſt, to the great content of all our Congregation, but especially to your Reuerence who hath beene so great a fauourer of it.

Amongst other *Persians* which in these last Monthes we haue Baptized

heere at *Haſpahan*; there were fiue (that is to ſay) *Elia*, *Chaſſadir*, (his Cozen) *Alexander*, *Ioſeph*, and *Hebrani*. *Elia* hath ſerued vs ſometimes in our houſe, and was the Husband of that *Thereſa*, of which I made mention in my former Letters, who was likewiſe Baptized by our Fathers; and after Baptiſme God gaue her ſo great Zeale; that like an Apoſtolike Woman, ſhee preached and publiſhed the Name of *Ieſus Chriſt* in all places; and trauailing into her Countrey, which is a Prouince of the Ringdome of *Sciras*, ſubiect to the King of *Perſia*, ſhe conuerted diuers, and with the reſt the aforeſaid *Chaſſadir*, and in thoſe partes enkindled in them ſuch a deſire of Chriſtianity, as that the Gouernour of that Prouince ſent diuers times, and laſtly his owne proper Sonne to our Fathers in *Haſpahan*, earneſtly intreating them to ſend two Fathers vnto them, to the intent to teach them the Faith of *Ieſus Chriſt*; which at that time could not be executed, becauſe the King of *Perſia* was then incenſed againſt the *Portugals*,

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preparing to wage war againſt them in *Ormus*, (being an Iſland of the King of *Spaines* in the Eaſt Indies, ſomewhat further diſtant from the firme land, then his other Kingdomes are) as accordingly he ſhortly afterward performed.

Theſe foreſaid fiue Chriſtians being Baptized at ſeuerall times, and inſtructed for ſome weekes, in the myſteries of the holy faith, departed to make their aboade in their owne houſes. But we perceiuing the Kings indignation to increaſe againſt the *Francans* (*Francks* in *Perſia* are called the *Chriſtians* that follow the cuſtome of the *Latines*, to diſtinguiſh them from the *Greekes*, *Armenians*, and others) thought it more ſafe, for them to retire themſelues to *Ormus*, thereby both to ſecure themſelues from the Kings fury, and the better alſo to confirme them in the holy faith: To this effect *Father Iohn of St. Eliſeus* (who hath bin long times Vicar generall of the reformed *Carmelits* in theſe Countries) wrote vnto our Fathers, who reſided there, and

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to a Captaine of *Ormus*, that they would entertaine them, and prouide for them there, vntill the Kings indignation was ouer-paſſed. Hee ſent his Letters by *Elia*, as by one who beſt knew the wayes, and the practiſe of the Country, and in whom he put the more confidence, for that he had ſerued in our houſe. *Elia* trauailed onwards with great alacrity, although hee fore-ſaw the great perill, whereunto he was expoſed, for at that time the Country was all in Armes, and *Ormus* was beſieged by the *Perſians*. But the ardent deſire, which this ſeruant of *God* had to endure any thing whatſoeuer for his ſake, made him ſet light by al dangers, and thence-forth chuſing only for his Cõpanion in the iourney, his aforeſaid Couſin *Caſſadir*, he went cheerefully forward, vntill that in his way, he was diſcouered by an *Engliſh-man*, whereof ſome are reſident in *Perſia*, to traffick with the King for Silke, which they finde there, and brought to be accuſed before the *Chan*, that is to ſay, the Duke that gouerned the ſaid King-

Kingdome of *Sciras*, in the name of the King of *Persia*, as his *Vice-roy*, who was going to the siege of *Ormus*, who presently shut him vp in prison, and searching him, found the Letters, which after he had perused, he caused him to be racked, and asked him what he was? *Elia* answered that he was a *Francke*, whereupon the Chan or Duke commaunded him, that hee should speake in the language of a *Francke*, but being ignorant of the language, he pawsed a while, and then said, that he was a *Christian Francke*, (which is as much as to say, in the *Persian* tongue, a *Christian Catholique*, or one that yeeldeth obedience to the Pope) afterwards the Chan asked *Cassadr*, Cousin to *Elia*, what he was, and whither he went, and vpon what affaires? and finding him to be a Christian newly Baptized, who went to accompany his Cousin, and that they had no other businesse, but to carie the Letters hee found about them, out of the hatred hee bore to Christians: the Chan begun to be enraged like a dogge, and endeauoured

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by diuers meanes, that is to say, by threatnings, torments, perswasions, and promises, to make these two new Disciples of *Iesus Christ*, to deny the holy faith, and to returne to the false obseruance of *Mahomet*: But *GOD* (who neuer abandoneth those which trauaile for him, and put their trust in him) fauoured them with so great aboundance of his graces, that they set light by the threats, and torments, and respected not the promises of the Tyrant; but freely confessed that they were Christians, and that *GOD* had shewed his fauour vnto them, to draw them out of the darkenesse of infidelity, and the false sect and doctrine of *Mahomet*, to the end they might know the true and onely faith of *Iesus Christ*, in which they were both of them resolued to liue and dye.

The words of *Elia* like darts pierced the heart of the Chan, who inraged with new indignation, commaunded them to be caried into the sight of *Ormus*, (eight dayes distant from that place where they were at

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that time) and in the presence of the Christians of that Citie to bee put to death, in such manner, as heereafter shall bee declared. In these eight dayes of trauaile they were most inhumanely handled and iniured, enduring hunger, thirst, and watching, to which the cruell instruments of the diuell, fierce in heart, and sauage in behauiour, added another more greater, which was to labour diuers times, to take from them the precious treasure of the sacred faith; sometimes by threats, other-whiles by promises, now by flatteries, and againe by stripes, vnder pretext to make them Runnagates and Apostataes. But these true seruants of *God*, tried like fine gold in the midst of so many persecutions, suffered and indured all these cruelties, with ioy of spirit, and vnspeakeable constancie, yeelding thankes to our good Lord *Iesus Christ*, for the grace he bestowed on them, in making them worthy to suffer, and endure any thing for his loue, and for the holy faith, which they had receiued in Baptisme.

tiſme. Being argued in ſight of *Ormus*, theſe fierce and cruell miniſters flayed an Aſſe, and ſowed the Martyr *Elia* in the skinne, and afterwards nayled him on high to a great peece of wood: he liued in this moſt cruell torment ſome houres, praiſing and bleſſing *God*, and preaching the faith of *Ieſus Chriſt*, after the beſt manner he could. *Caſſadar* was alwayes preſent at this ſpectacle, who in ſtead of aſtoniſhment, and looſing his courage, for the torments that were inflicted vpon his Couſin, was the more animated, and remained alwayes conſtant, confeſſing *Ieſus Chriſt*, and reiecting with an holy diſdaine, all thoſe that counſailed him to returne vnto the Sect of *Mahomet*, which was the cauſe that they tyed him to a Stake, and ripped vp his belly. Thus thoſe two holy Martyrs finiſhed their fraile life, to the end to poſſeſſe and begin another eternall, and happy; inſomuch as the miniſters of cruelty, and thoſe other Infidels that were there preſent, remained confuſed and aſtoniſhed, at the conſtancie of thoſe

two Martyrs. I could not as yet vnderſtand what became of the bodies of theſe two glorious Martyrs, but I hope that *God* will preſerue and reſerue ſo great a treaſure.

The Chan of *Sciras* being informed by theſe two glorious Martyrs *Elia*, and *Caſſadir*, what thoſe three other Chriſtians were, which according to the Fathers Letters, were to be ſent to *Ormus*, and hauing notice both of their names, by which they were baptized, as for the others, they had when they were yet *Mahometans*, ſignified the whole proceedings by his Letters to the King of *Perſia*, and ſent him thoſe Letters which the holy Martyr *Elia* was to carie to *Ormus*. The King hauing receiued this newes (who at that time was three Leagues from the Citie) commanded the foreſaid three Chriſtians to be apprehended, who were not as yet departed, and commanded the *Daraga* (that is to ſay, the Gouernour of the Citie of *Haſpaphan*) and the Captaine of the Campe, to repaire vnto our Couent, and ſhut vs vp therein: which

which they punctually performed, locking, and sealing vp the Cells of the Couent, and shutting all of vs together in one Chamber: After this, they asked Father *Iohn*, whether hee thought he had done well, or that it were fitting, that hee should be the cause of such a matter, considering that the King had alwayes entertained, and honoured him? Wherevnto the Father answered, that hee came not into *Persia* for the honours and fauours which the King had bestowed on him; but for the only hope he had, not only to conuert the King, but his whole Kingdome to the faith of *Iesus Christ*. With this answer the Gouernour and the Captaine of Iustice, departed, leauing the Monastarie full of Souldiers: *God* so would that one of the Fathers was yet fasting (notwithstanding that it was more then two of the clocke afternoone) and thus consumated hee the holy Sacrament. That night they forbad vs to performe our accustomed spirituall exercises, beleeuing that we would set some Charmes, and Sorceries

ceries a worke. Yet did wee that which vpon ſuch like occaſion, the Prophet *Daniel* did. Your Reuerence may conſider in what eſtate we were, the houſe being full of Watchmen, and Sergeants that were Infidels, the gates of the Monaſtarie locked, when as we might not ſpeake to any of our friends, or know what was done, but were all of vs cloſed vp in a Chamber, preparing our ſelues to giue our liues for *Ieſus Chriſt*. One onely thing afflicted vs, which was, that wee could not giue ſuccours to the new Chriſtians, knowing for certaine, that they ſuffered great neceſſity of all things, and for that wee could not counſell, and animate them, being doubtfull of their perſeuerance in the faith.

At that time, wee betooke our ſelues to our prayers, beſeeching our *Lord* to giue them force, and perſeuerance, offering vp our prayers to the two holy Martyrs *Elia*, and *Caſſadir*, to the end they ſhould interceede, and pray for them. Wee remained priſoners thus, for three dayes ſpace,

during which time, each of vs prepared himselfe to dye, and made a generall confession after the best manner we could. The first day we read the life of S^t. *Ignatius* the Martyr, the second of S^t. *Lawrence*, and the third that of S^t. *Katherine*. I cannot expresse vnto you the consolation, and inward ioy that we felt, nor the feruour, or sensible apprehension and zeale of the Fathers: euery houre was vnto vs a thousand, whilst we expected to giue vp our liues for *Iesus Christs* sake, and no lesse able am I to expresse vnto you, the desire which we had, that our deaths might be accompanied with many torments, neither the feruent acts which we did to that effect. We tasted (deare Father) of the force, and efficacie of Gods grace; and the fidelity which *God* vseth towards those who expose themselues to dangers, by the meanes of holy obedience; in such sort, that mee thought I saw, that which in such like occasions *God* operated in the Primitiue Church.

The second day of our imprison-

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ment, the King ſent theſe Letters to *Father Iohn* (by a Secretarie, to the Gouernour of the Citie) which hee had written by the holy Martyr *Elia* to Father *Baltaſer*, and the Captaine of *Ormus*, with the interpretation of the ſame, but vnfaithfully and corruptly tranſlated by the direction of the Chan of *Sciras*, commanding him to certifie him, whether theſe Letters were his, and whether they were well interpreted, and that hee ſhould interpret them himſelfe, and call to his remembrance what honours and fauours he had done him, and whether this was the acknowledgement which he ought him, and the reward of the bread and ſalt they had eaten together; intending hereby, how often times the King had inuited our Fathers to eate with him, perticularly vpon the occaſions of the arriuall of great Ambaſſadours, and at Feaſts, at which time, the King is accuſtomed to make great banquets, to which hee alwayes inuited Father *Iohn*, with ſome other Fathers, honouring them very much vpon ſuch like

occasions, placing them alwayes neere himselfe, feasting them at his owne dish, and doing such like things: (This is a phrase amongst the Persians to say, they inuite them to eate bread and salt, when they inuite to a banquet.) Father *Iohn* read the interpretation of his owne Letters, which the King had sent him, and finding them full of lyes, and falshoods; hee interpreted them, and signified to the Messenger, which was sent vnto him by the King, that hee acknowledged the graces, and honours which he had alwayes receiued at his Maiesties hands, that those were his Letters; and that it was true, that he had baptized those fiue. And being demanded why he Baptized them? the Father answered: why doth the King inforce Christians to forsake their faith, and become *Mahometans*? as his Maiestie endeauoureth for *Mahomet*, so will I doe my vttermost for *Iesus Christ*, in whose place I am here set: and for this cause, who so euer they be, that desire to become Christians, those will I freely baptize, being

ing onely ſent into theſe Countries, with theſe my Companions, to that intent. The Miniſters deliuered the anſwere, which the Father ſent to the King, who was highly contented, both with the interpretation which the Father had made of his owne Letters, which he had ſent vnto *Ormus*, (being much different from thoſe which were ſent him by the *Chan* of *Sciras*, tranſlated wholy iuto a contrary ſence, and as it may be thought, by ſome enemies of our holy faith) as alſo with his conſtancie, and for that cauſe, the King ſaid the Father had reaſon.

Full two hundred *Mulaz* (which are the Doctors of *Mahomets* law) were preſent with the King, when the Fathers anſwere was brought vnto him, who making ſome tumult, and noyſe; and almoſt mad with anger, were aſſembled there, to the end to complaine vnto his Maieſtie, for that the law of *Mahomet* grew out of requeſt, and for that we had ſent more then fiue thouſand baptized *Perſians* into Chriſtendome, inciting him to re-

medy the ſame, and prouoking his diſpleaſure againſt vs. The King being much diſpleaſed, turning himſelfe towards them (after hee had heard the Fathers anſwere) reuiled, and taunted them with bitter ſpeeches, telling them, that the Father had reaſon; but that they were villaines, and old crafty Foxes, commaunding them out of his preſence: ſaying, for ſixteene yeeres ſpace, I haue frequented the Fathers company, yet hath he neuer told me any vntruth, neither haue I found any ill beſeeming behauiour amongſt the Fathers, and I hold them for honeſt men. Hereupon the *Mulaz* departed, confuſed: At this time the King expreſſed the affection which hee bare to Father *Iohn*, which truly is very great, whereupon wee ſuppoſe, that the ſeuerity which at this preſent he ſheweth, and heretofore vſed towards the Chriſtians his Subiects, as to the *Armenians* and others, euill intreating them, and permitting ſometimes, that their children ſhould be made ſlaues, and forcing ſome of them to deny their faith, is to

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no other end, but to giue some satisfaction to the *Mulaz*, and the people; in that hee feareth some reuolt, hauing perticularly discouered diuers times conspiracies against himselfe, whereby he stoode in danger both of his life, and Kingdome, wherein one of his sonnes was intended to be placed, which hath beene the cause that he hath put two of his sons to death, and as it is presumed, hath caused the third in like sort to be slaine, to the intent to leaue one of his eldest sonnes children, to succeede him in the Kingdome, who as yet is a little Infant, and incapable of the Empire.

True it is also, that the King naturally is both angry and chollericke, both by reason of the conspiracies which haue beene also addressed against him, as for the death which he hath inflicted on his owne naturall children, so that this passion hath gotten so great power ouer him, that sometimes he seemeth to be out of his wits, and at that time acteth beastly resolutions. All these thinges being thus past betwixt the King, and the

Father, the King commaunded those three prisoners to be brought before him, that were imprisoned in the Citie of *Hasspahan*, by reason of the intelligence the *Chan* of *Sciras* had giuen him, together with these sixe other, who desired to bee Christians, and were ready to receiue sacred baptisme, being for this cause also committed to prison. The King himselfe asked them whether they were Christians or no? to whom these *Catechumen*: answered together, with two of the three other Christians, (that is to say *Ioseph*, and *Hebrain*) that they were none; *Alexander* onely answered with great courage, that he was a Christian. The King commaunded him to forsake his faith, and to returne to *Mahometisme*: Whereupon *Alexander*, with greater feruour, and freenesse of spirit, said, that he would neuer commit such a sinne, as to seperate himselfe from the true faith of *Iesus Christ*, for the false Doctrine of *Mahomet*, and that he hoped through the mercy of *God*, to liue and die a Christian. The King, being strangely moued

moued by this free and confident anſwere (as one who was vnaccuſtomed to heare replyes, and contradictions to his commaundements) ſentenced him to bee preſently ſtoned to Death, and afterwards burned to Aſhes. The miniſters ſodainly executed the Kings commaund, and happy *Alexander* publiquely confeſſing *Ieſus Chriſt*, gaue him thankes, for that hee thought him worthy to looſe his life for his ſake. We cānot as yet, learne the other particularities of this glorious ſeruant of *God*, becauſe the Execution was ſodaine, and without the Citty: wee onely know that the Reliques are in the handes of the Chriſtians, and are kept by them with honour and reuerence.

The other eight (that is to ſay) the two Chriſtians and the ſixe *Catechumens*, who had beene brought before the King, with the holy Martyr *Alexander*, were by his Maieſties commaundment led vnto Father *Iohn*, to know which were the two that were Baptized, for all of them had denyed themſelues to be Chriſtians. We thus

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locked vp as wee haue ſignified vnto you, the next day following about an houre within Night, whileſt we were occupied in mentall Prayer which we vſe to make for one houre in the Euening and another in the Morning; behold the Eight inchayned Priſoners, together with the miniſters of Cruelty, came vnto vs, commaunding the Father to certifie them, which of thoſe were the two Chriſtians. The Father animated and exhorted them, to confeſſe the true and holy Faith, which he had taught them, and that *God* had engraued in them by holy Baptiſme, and which they, with ſo much gladnes, had at that time teſtified; and alſo ſhewed vnto them, that it was not lawfull for Chriſtians to deny the Name of *Ieſus Chriſt*, at ſuch time as they are conſtrained to confeſſe the ſame, and afterwards hee tolde theſe whom the King had ſent, that *Ioſeph* and *Hebraim* were the two, which he had Baptized (for the Father knew that the King was well informed of all) one of theſe two relented a little, becauſe the

the Father had diſcouered him, vttering forth certaine wordes, whereby hee diſcouered his apprehenſion of the danger, the other ſpake not one word. Heere we haue an occaſion, wonderfully to admire the meanes which his Diuine Maieſty vſed at this time, to aſſiſt thoſe two ſoules, and to crowne them with the crowne of holy Martyrdome, prouoking euen the very miniſters of Cruelty, who led them to Martyrdome, to animate them vnto Death for the loue of *Ieſus Chriſt*; for one of them ſaid, be not afraid of Death, becauſe it is our moſt aſſured heritage: Thou art a Chriſtian, dye then in the Faith of *Ieſus Chriſt*; Another ſaid this life paſſeth in a moment, you ſhall goe and liue with *Ieſus Chriſt*: The laſt ſaid, *Ieſus Chriſt* is aliue, and is not dead as *Mahomet* is; continue conſtant, and you ſhall aſcend to the fourth Heauen of *Ieſus Chriſt*.

The next day earely in the morning, they brought vs backe the Eight that were chayned together, and with them a *Portugall* called *Sebaſtian*

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Duz, taken Priſoner by the Kings Souldiers in his Warres, and for that cauſe detained in Priſon in *Haſpahan*; this did *God* ordaine for his greater Glory, and the ayde of theſe new Chriſtians : Father *Iohn*, iſſued out of the Gate, with Bread to diſtribute amongſt them, and to refreſh them a little, but the *Catechumens* would take none, yet did *Ioſeph* and *Hebrain* receiue the ſame, and gaue thereof likewiſe to *Sebaſtian Duz*, entertaining Father *Iohn* with a ioyfull countenance, and great contentment, who called all the other Fathers and Religious, for the common conſolation of all, and after he had exhorted the two Chriſtians to perſeuerance, and without feare to confeſſe their *God* and *Sauiour*, who gaue himſelfe for our Redemption, and to eſteeme it to bee a great grace and bleſſing to be reputed his *Martyrs*, and to remember themſelues of the vertue, courage, and conſtancy, of their three companions, *Elia*, *Caſſadir*, and *Alexander*, who like glorious Saints, enioy and for euer ſhall enioy Eternall glory : whoſe

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interceſſion he promiſed them, as alſo our prayers; but aboue all the ayde and aſſiſtance of *Ieſus Chriſt* in their paſſion, and that their torments would ſeeme ſweet, and pleaſant vnto them: After this each one with teares in our eyes, imbraced each other, enuying their happines, and reputing our ſelues not worthy of ſo great a fauour, we tooke our leaue of them, and they departed comforted, ioyfull, and inueſted with a new Spirit; but we remained ſad and afflicted, for that we were depriued of the Crowne of Martyrdome, which wee ſo much deſired: wee ſetled our ſelues to prayers, to aſſiſt them the beſt that wee could, conſidering that it was not permitted to vs, to doe otherwiſe, neither to accompany them as wee deſired, and as we endeauored to doe. But *Sebaſtian Duz* ſufficiently ſupplyed our places; heartning, comforting, and inciting them alwayes to behaue themſelues like the true ſouldiers of *Ieſus Chriſt*.

They two with the other ſeauen, which were in chaynes, that is to ſay,

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Sebaſtian Duz, with the ſixe *Catechumens* in religion, were led through the Citty of *Haſpahan*, and turned three times about the ſame, and were then conueyed to the Kings preſence, meane while *Sebaſtian Duz* with the two new Chriſtians, confeſſed alwayes (both paſſing thorough the Citty, and in the way, with a loude voyce, and in the Kings preſence) the Name of *Ieſus Chriſt*. The King ſeeing this, commaunded that *Ioſeph* and *Hebrain*, ſhould bee ſtoned to Death, and their Bodyes to be burned, and that *Sebaſtian Duz*, with the ſixe *Catechumens*, ſhould be led backe to Priſon: and to this purpoſe it was Proclaimed throughout the Citty of *Haſpahan*, that thoſe that loued *Mahomet* ſhould repaire to the Execution place, with Stones to chaſtice thoſe, who had denyed the Faith of *Mahomet*. Being arriued at the place where this Execution of theſe two happy Chriſtians, was to bee performed, The Gouernour of the Citty who is an *Apoſtata*, and hath abiured Chriſtian Religion,

alighted

alighted from his Horſe, & taking the *Mulaz* with him to aſſiſt him, enforced himſelfe to perſwade theſe two Martyrs, to make profeſſion of the Law of *Mahomet*, attempting them, with their ordinary, carnall, and temporall reaſons, promiſing them not onely their liues, and the Kings pardon, but alſo great Rewards, conſidering that not onely the matter concerned and hazarded their reputation, but alſo the credit of their Prophet *Mahomet*: *Ioſeph* anſwered with great courage, ſaying; That although he were the firſt that denyed himſelfe to bee a Chriſtian, at ſuch time as the King queſtioned him thereupon, yet now in no ſort hee would commit ſuch an errour, for that the offence he had committed was too great already, when in the Kings preſence hee had denyed himſelfe to bee a Chriſtian, hoping that our Lord *Ieſus Chriſt*, who had ſhewed him ſo much fauour, as to call him to become a Chriſtian, would now giue him grace and force to ſuffer Death for his loue: Whereupon they

they that were about him, and particularly the *Mulaz* tooke vp ſtones to ſtone him, which, whileſt they performed, the Saint hauing his Head already broken and in peeces, cryed out with a loude voyce: Bleſſed bee the holy Name of *Ieſus*, his Faith is holy and true; and that of *Mahomets* is falſe, and no man can be ſaued thereby; But Brethren *God* pardon you, and giue you his holy light: telling them further, that hee felt no paine. *Hebrain*, that was the laſt to dye for *Ieſus Chriſt*, was tempted and likewiſe aſſaulted anew, to deny the holy Faith, and to profeſſe and proteſt that of *Mahomet*, whereunto hee anſwered; that he would not doe it, and that hee was a true Diſciple of *Ieſus Chriſt*, the true *God*, and true Man, wiſhing them, that they ſhould not looſe any more time to perſwade him to ſuch lyes, and that they ſhould not delay any longer, to beſtow that Crowne on him, which his companions enioyed in *Paradice*, and that he was diſpoſed to ſhed his Blood for him, and for his Loue, who with ſo

great

great exceſſe of loue, had giuen his Corporall life for them and him, to the end to giue them an Eternall life: And whileſt they bound and faſtned him to the ſtake, he ſaid to the Miniſters of his Execution, that hee pardoned them, and deſired that *God* would not demaund accompt of his Blood at their hands. It is impoſſible to expreſſe with what rage theſe Miniſters of the Deuill ſtoned this holy Martyr, out of the diſpite they had, for that they could not peruert him, whereupon they remained wholly confuſed and derided by all men. Hauing ſtoned theſe two Saints, they burned their Bodyes, and ſet a watch ouer the reliques and aſhes of the Saints, yet notwithſtanding the Chriſtians gathered them all vp, ſo that nothing was left vnpreſerued.

The Kings Miniſters repented themſelues for that they had Executed the Martyrs, becauſe they did not beleeue, that ſo great a conſtancy could bee in the Saints, conſidering the torments which they ſuffered,

and the rather, becauſe they ſaw ſo great a murmure amongſt the people, who flocked together in great multitudes, to ſee the ſpectacle they had neuer ſeene, and they openly ſaid, that the faith of the Chriſtians was more ſtrong, and better then theirs: Whilſt this Martyrdome was a doing, wee that were locked vp, and guarded by our ordinary Watchmen, prayed *God* that his holy name might be ſanctified in theſe his Saints. Not long after this the King departed and went to *Kanda*, where his Army attended him; but before his departure, hee cauſed the *Catechumens* in Chriſtian Religion, to be ſet at liberty, and ordained, that not onely they ſhould haue their free liberty, but that they ſhould be honoured, and and left free as they were before, to doe their offices in our Church. Signifying hereby, that what hee had done, hee had done againſt his will. But as we remained in the Miniſters hands, and the King was farre diſtant from vs, they left vs one of the guard in the Conuent, ſaying, that the King had

had ſo commaunded them, but this was not a guard but a *Mamonda* (that is to ſay a guard of gueſts or ſtrangers) and for this cauſe the Chriſtians frequented not our Church, as they were accuſtomed. But *GOD* draweth the beſt from all things, for by this perſecution, wee haue gotten the loue of diuers *Perſians*, and are in good reputation with them, and thoſe that kept vs, teſtifie our pouerty in all places, and that we are good Chriſtians, which wee could not haue obtained in our proſperity. The ſenſible apprehenſion that all the Citie ſheweth, giues vs great occaſion to praiſe *God*, becauſe all of them thought, that wee ſhould haue beene put to death, by diuers torments. For going once along the Citie, and making ſome little walke, preſently after the death of theſe Martyrs, they all beheld vs, with ioy and contentment, and great reuerence, bleſſing *GOD*. Although as yet, wee are vnder the afore-ſaid guard, and in a manner impriſoned, yet doe we ſay our offices in the Church, and we ring our bells

(which are very good) as we did before, and as you doe in *Europe*, and notwithstanding our need of money, wherewith we are pressed, yet within these few dayes, wee haue bought a very good Bell, for feare least the other should bee broken, hoping in *God* that we shall one day see them, in the best Idolatrous Church in this Citie (that is to say) in the Synagogue of the *Mahometans*. Wee remaine very much comforted, and the rather because wee already see the efficacie of the intercession, which those fiue Martyrs make for this Mission, enioying the fruit of their bloud, wherwith it is watered, hoping to haue greater one day, and to see throughout this whole Kingdome, the holy Crosse triumphantly erected, which *God* graunt for his great and infinite mercy sake.

The Parents of the Martyrs are very well affected towards vs, diuers of the most Learned and Principals of *Haspahan*, send vs salutations, excusing themselues, that for the present they cannot come to salute vs in person,

ſort, becauſe as yet thoſe thinges that are paſt, are new, and freſh in memory: And although we are thus cloſed vp, I will not ſay Impriſoned, yet ſome haue not failed to come vnto vs (although with great danger) importuning vs to Baptize them. The Forty three Territories of the *Armenian* Chriſtians, who are vnder the Kings Obedience (as at other times I haue certified your Reuerence by my Letters) had playde the Apoſtataes, in another Perſecution, and were for the moſt part become *Mahometans*, (although as I beleeue it was not in heart) by the example of theſe fiue Martyrs, they haue all of them declared themſelues to bee Chriſtians, and proteſt they are ready to dye for CHRISTS ſake and his Loue. The King hath taken no notice hereof, but hath commaunded, that euery one ſhould liue according to that Faith wherein hee was borne, and to the aforeſaid Forty Territories, he hath made reſtitution of their Chriſtian Bookes, which the *Perſians* had taken from them, when they abjured.

Theſe are the fruites of the Death, and interceſſion of theſe Fiue glorious Martyrs. There are ſome, that for the preſent labour to put this Information into an authenticall forme by a publique Notary, with many witneſſes, which were preſent at this famous Martyrdome, amongſt which there ſhall bee the Miniſters of the King: which once obtained, I will ſend it to your Reuerence, with all the other particularities that may be knowne, to the end, you may make vſe of them at *Rome*.

I will certifie your Reuerence no further as touching the workmen in this Miſſion, leaſt I ſhould grow too tedious, but this, that they liue in great obſeruance, and with ſuch perfection, as if this houſe were a Nouiſhip, and they Nouices. They humbly require the Prayers of our Congregation, and eſpecially and particularly thoſe of your Reuerence, and your holy Benediction, in which wee haue much confidence. Beſeeching you to ſuccour this Miſſion, and to ſend labourers, for the Harueſt is great,

great, and your Reuerence may beleeue me, that ſometimes my heart burſteth (if I may ſo ſpeake it) with compaſſion ſeeing them ſtill crying out for the Bread of the ſacred Goſpell, and that wee cannot aſſiſt them all, as we earneſtly deſire: The zeale of your Reuerence permitteth me not to ſpeake any further, knowing what deſire you haue to aſſiſt this Miſſion, with the hazard of your blood. Our Lord reward you, and preſerue vs, as wee pray to that effect.

From Haſpahan *the Eleuenth of Aprill.* 1622.

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